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present accepted for the New Testament books are mostly wrong, as they belong in the main to the second century; (2) because there is nothing in the origin, the ideas, or the value of the New Testament books that distinguishes them from the second century Christian writings. Certainly, if these two things are so, there is no reason for classifying or studying the New Testament books as a special group. But neither of these allegations is true, according to the consensus of all sane scholarly opinion. The article is one of the most unsatisfactory treatments of its subject that can be found anywhere in print; it accomplishes very little, even toward the presentation of its own point of view.

The article upon the "Petrine Epistles" is by Professor Orello Cone, whose radical views are well known. Neither of the epistles had any connection with the apostle Peter, direct or indirect. They are both post-apostolic in time. The first is "deutero-Pauline," marking a transition from Paulinism to the Fourth Gospel; the second belongs to the last half of the second century. After reading such an article one returns with renewed thankfulness to Dr. Chase's able and moderate discussion of these two epistles in the Hastings *Dictionary of the Bible.*

Professor Nestle contributes the article upon the "Lord's Prayer," treating with minuteness the problem of its form and meaning, dwelling particularly upon its relations to rabbinical literature, and giving patristic testimony concerning the prayer. It is a linguistic study of the prayer that is given; and this does not carry us very far toward understanding it, for we should have a study of its ideas in relation to the whole teaching of Jesus, and an exposition of its value and use as presenting the essence of the gospel taught by him. The two-page article by Professor Jülicher on "Parables" sets forth as fully as the cramped space permits the admirable method of interpreting the parables which has been previously presented in his great work, *Die Gleichnisreden Jesu* (1899). "They bear unmistakable evidence of genuineness, and thus tell us with no uncertain voice what lay nearest to the very heart of Jesus."

Through Science to Faith. By REV. NEWMAN SMYTH, D.D. New York: Charles Scribner's Sons, 1902. Pp. 289. $1.50, *net.*

Since Kant's merciless criticism of the traditional arguments of natural theology, this phase of theological speculation has been somewhat discredited. It needed only the rise of the doctrine of evolution to complete the collapse of theistic arguments, based on the presuppo-

sition of a static universe mechanically created, and existing in unchanging form. Dr. Smyth rightly says: "The older natural theology, in which but a generation ago Christian faiths might still find safe and comfortable shelter, has become uninhabitable; the new is yet to be built" (p. 3). To the construction of this new edifice he devotes himself.

It is a relief to turn from the timid and apologetic tone which many writers on theological subjects assume in dealing with the conception of evolution, to the frank and cordial attitude of Dr. Smyth. He recognizes that, since the doctrine of evolution has become a fundamental principle of the scientific interpretation of nature, it is preposterous to expect to pass "through nature to God" today by any path which does not follow the sign-posts of current natural science.

> Our method will be a simple, but positive method. We shall not seek to adapt science to religion, or to impose faith upon science. We shall seek to learn from the biologists the significant facts which they have observed. Secondly, we shall accept and make the most of their theories or explanations of the observed facts, so far as they may be made to go. Thirdly, we shall inquire for ourselves, what may be their higher and larger significance for our rational and religious conception of the world. (P. 5.)

Tracing the process of evolution as set forth by biologists, we find an unmistakable teleology evident in all the stages of development, from unconscious matter up through the various forms of life until man, with free, self-conscious intelligence, crowns the process. To assume that nature should eventually produce self-conscious intelligence by the mechanism of material forces involves us in hopeless confusion. "The world, as a spiritual evolution, is at least rational, if it be not fully comprehensible; the world as mechanical evolution is neither comprehensible nor rational." (P. 178.)

We also find an increasing valuation of the individual life as compared with the life of the species. Whereas, in the lower orders of life, the survival of the species is attained only by the immense sacrifice of individual development, in humanity the survival-value of the individual becomes supreme.

> Has not, at least in man's life, a point of equilibrium between the vital value of the species and the worth of the individual life been reached and passed? Has not life the most at stake now in the continuance of personality? (P. 191.)

The book is written in Dr. Smyth's well-known clear and fascinating style, and presents in a most attractive way the spiritual inferences

which may naturally follow from scientific theories. It would be easy to emphasize the vagueness of the spiritual content of this new natural theology; but such vagueness is the inevitable price of scientific modesty, which refuses to force conclusions beyond what is warranted by the facts. The most that can be asked of an objective survey of nature is to demonstrate the presence of a spiritual reality. The limitations of such a survey are seen when the further question is asked: What is "spiritual reality?" It means nothing unless we define it in terms of personality. But personality is not discovered by biological science. In fact, such science is impelled by its very nature to reduce, so far as possible, the territory of free personality; for freedom refuses to lend itself to laboratory methods of establishing exact laws. When, therefore, Dr. Smyth comes to deal with the realm of free personality, he is compelled to import into his biological argument something discoverable only by introspection. It is safe to say that, unless one first believes in the reality of personal freedom, he would never arrive at that belief by the study of a science which can make no place for freedom. It is to be feared, therefore, that, unless the reader possesses to begin with, either implicitly or explicitly, the "faith" to which the scientific argument is supposed to lead, he will experience difficulty in making the jump from the apparently pantheistic universe, for all creatures below man, to the theistic universe in which man dwells. In other words, it is questionable whether the real basis of a belief in God, the soul, and immortality can be found anywhere save in the immediate dicta of our spiritual consciousness.

But, while it is true that men generally do not reach faith by any such path as is here indicated, it is nevertheless a cause for congratulation that our newest scientific discoveries make room for the recognition of spiritual reality in the universe. The book is a fresh and scholarly presentation of a line of thought which will unquestionably be of real service to the ever-increasing number of those who find it a serious problem to coordinate the newer scientific thinking with the eternal *credo* of religious faith.

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